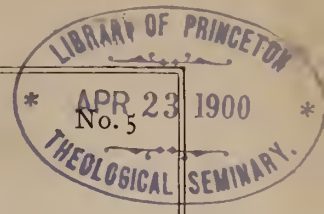


ISSUED MONTHLY



VOL. 31

THE

# MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA FOR HEATHEN LANDS

MAY, 1900

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## THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

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The "Woman's Union Missionary Society of America for Heathen Lands," was organized in November, 1860, and incorporated in New York, February 1, 1861.

### FORM OF BEQUEST

*I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of \_\_\_\_\_ to be applied to the Missionary purposes of said Society.*

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# THE MISSIONARY LINK

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NO. 5.

## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

IT is stated that thirty young Koreans now studying in America are eager to learn the principles of the Christian religion. "Six are in the Howard University, Washington, D. C. One Korean, M. T. Kang, of noble birth, is studying at the Christian Alliance College, Nyack, N. Y. Mr. Kang's influence has been felt among the Koreans in Washington, and several have been led by him to give themselves to God. His great friend, Mr. Tom Ze, is the secretary to the Korean Legation at Washington. The Korean race have most tractable qualities, and are most diligent in the hard task of acquiring the English language."

ACCORDING to Rev. C. E. Ewing, of Peking, "the British and Foreign Bible Society is having an altogether unprecedented sale of its publications throughout the Chinese Empire. Until within four years the average annual sale of Bibles in China was about 250,000 copies, the highest number being 290,000, but during last year the sales amounted to about a million."

THE Postal Department of Japan sent Mr. Kajiura, an electrical engineer, to inspect the pneumatic-tube service in the

U. S., as a similar system is to be introduced in Tokio. The rapid working of our tube system was watched with great satisfaction by the Japanese envoy, who is a proficient mechanical engineer.

A UNION Society, similar to our own organization, is known under the name of the *Poona and Indian Village Mission*. In its magazine, "*White already to Harvest*," it states:

"It accepts duly qualified men or women as Missionaries, without restriction as to denomination; it makes no collection, but obtains its income from contributions sent entirely without personal solicitation. The needs of the work are laid before God in prayer; no more is expended than is received, going into debt being considered inconsistent with the principle of entire dependence upon God."

CHRISTMAS, says the *Indian Mirror*, "is being more widely observed in India every year. The chief reason for that undeniable fact seems to be that it is a festival most honored by the ruling race. It is a season when Europeans unbend to a degree, and the lowest Indian is free to give his peace-offering to the highest European in the country."

AMONG the nurses who recently graduated from the New York Hospital, was the daughter of a wealthy Japanese banker in Kobe. Her purpose is to establish a hospital and school for nurses in her native place, which is to be modelled after our most approved systems.

NOTICE is taken "that recently the Bible is for sale in all the principal bookstores in Japan. One of the agents of the American Bible Society has found that when visiting from house to house he can sell seven New Testaments in every ten homes."



# IN EASTERN LANDS.

## INDIA—CAWNPORE.

### A DAY'S VISITS.

By Miss JENNIE L. MUDGE.

**T**O tell you something of our zenana work, as I have seen it in my visits with our Bible women, will bring you in touch with the most interesting part of our mission. I ask you to accompany us on our rounds for one day.

We go out to the city work immediately after breakfast (at ten A.M.) and prayers. The native part of the city has streets so narrow, and so filled with foot passengers and great bullock carts, that we are obliged to go very slowly. We stop at last at the entrance of a lane, lined with shops, and, following through the bad-smelling way, we reach a mud wall with a wooden door in it. We rattle the iron chain fastened to the door, and thus announce our coming. In a small veranda, to which an inside room is attached, sits a Mohammedan woman sewing, who calls to a girl of seventeen in the inner room. This young woman, hastily throwing around her shoulders a gauzy chuddar, or veil, which contrasts well with her gay trousers, brings out the wooden frame with plaited rope, used to sleep upon, for us to sit down. The woman is making the little white muslin skull caps worn so universally here, and earns the scanty wages of two cents for a day's work.

After a little talk, the reading books are produced and the weekly lesson recited; a native hymn is sung. This young girl recites page after page in the little Bible verse book; answers questions on the catechism, and listens to an explanation from some portion of the Word of God. The mother informs us that her daughters will not be able to read next week as they all go to Jhansi for a visit, when the engagement of the two girls will be consummated. She speaks of these things in the most business-like way before the girls, and they show no sign of consciousness, for the subject of marriage is uppermost in their minds from babyhood, so why should there be any shyness? They always look with much pity upon me when I tell them I am not married.

One thing you always notice in entering a native house—the cows, goats, and chick-

ens are quite as much at home as the family themselves. As we sat on the little bed the family goat stood inside the room, while the chickens wandered around at their pleasure.

After giving our salams, we go on to our next home, where we must almost creep, through a narrow passage, stepping on the white goat which is sleeping in the hallway. Here in a very tiny court we find three women, one a young, pretty thing, who comes to meet us. Stools made of bamboo are brought for us, and we sit down in their midst. This is a new house, and we are just getting acquainted. We talk about the baby, and ask all the personal questions we feel it is right to ask, and then speak of our wishing to teach them to read and to know something about our religion. There is not a very enthusiastic response; the youngest has not time, and the mother of the baby motions to us, with her lips, as her husband is within, that he would not let her, and has threatened to cut off her nose, and turn her out, if she attempts this accomplishment! This is the favorite punishment of many husbands, and I have been told that in some parts of India it is so common that a medical missionary has established quite a practice in making new noses. We find these women glad to listen to our hymn and talk with us; so we sow the seed and ask the Spirit's blessing and leave them.

In another little courtyard we have two women before us,—one with an old, withered, wrinkled face; the other has the earnest, thoughtful face of a young daughter-in-law. The old woman begins at once to tell us of the death of her daughter three months ago, and as she tells the story, the tears rain down the wrinkled face, for her daughter was indeed lost to her, there being in her life no knowledge of life in Christ. It wrings our hearts to see these heathen mothers sorrowing for their dead, for a heathen mother's love for her child differs little from that in our land.

Only one more house is to be visited to-day, for the time for work has almost passed. This place is entirely different from the others, as it is not in a courtyard, but in a little quiet lane, where a number of mud huts are grouped together. Two or three little children, with only a vestige of cloth on them, announce that the "Mem Sahib is coming!" and there is a little commotion among the groups of women. We take our

seats along the path which is the thoroughfare for this miniature village, and talk a little about their children and their health.

The one woman here who has accomplished the feat of learning to read has been ill, and forgotten much of what she had been taught, so must needs be reviewed. This takes but a short time, and then, as there was a mixed audience of men, old and young, women, and children, waiting for the singing, we sang two hymns which were much enjoyed, some of them joining in with us. Then the Bible lesson, a simple talk from the Word on the need of salvation through Christ for all, was closely listened to, and every word apparently taken in. While the Bible Reader talked, I sat and prayed that the Holy Spirit would make effectual our preaching, and we committed the words to Him, to be used for His glory. We returned home, glad to have had the privilege of giving again in the zenanas the Word of Life.

You have had a bit of real life behind these mud walls, as we find it day by day, and perhaps will pray a little more earnestly as you think of the millions of women who will never hear of Christ unless some one *goes to* them to tell about Him! May the Holy Spirit so put within your hearts the love of Christ for them, that you will pray and give more than ever before for your sisters behind the walls.

#### ALLAHABAD.

##### OUR VISITOR.

By Miss EDITH MAY.

**A** PUPIL whose name, Lanobe, means "beautiful," is about fifteen, still a mere child in her ways, but very devoted to Miss Roderick, who has taught her for the past three years. Every Monday, as Miss Roderick leaves her, she gives her a large bunch of roses, and sends me one also. We always know that presents of fruit and sweets come from her. She is married to a very wealthy young man, and, unlike that of many young wives, her life is as happy as that of a young girl can be who is not a Christian. She seems interested in her lessons. When Miss Roderick first began to teach her, she would quote the Hindu sacred books as authorities, but now she refers to the New Testament to decide many questions which come up. She is allowed a good deal of freedom

to go in their large garden, and frequently comes to pay us a visit. As I write she is in the sitting-room; Miss Roderick is singing to her, and I shall presently go and tell her how glad I am to see her. When she comes here she is generally accompanied by her mother-in-law and two or three children whom Miss Roderick teaches. Their visits are never short, for they love to walk about our rooms and see how we live, and have several times sat down where they could see us at our evening meal. They say they like to see us together because we look so happy. I wish you could have enjoyed the sight with me, they looked so pretty in their soft silk sarees. I delighted them by opening a bottle of cologne received on my birthday and giving each some.

Miss Roderick tells me that Lanobe takes charge of all Shotu's lessons. This little Shotu is a very interesting child, and asks questions which show how much she thinks. She came to Miss Roderick some time ago, much puzzled as to what part of her body her soul was. Another girl in the same zenana has lately been learning the history of Joseph, and was much interested in it. Her sorrow was great, however, to think God did not send an angel to deliver Joseph from prison. She had thought He surely would.

#### AMONG THE POTTERS.

By Miss E. S. ROBINSON.

**M**Y work has been most encouraging in the potters' village, where I am hailed with delight.

One day after I had been to my riverside school with Miss Clark we went into the houses of the potters and sang our hymns. We had just finished our Scripture verses when I noticed that a young man who looked like a Brahmin priest, from his dress and the marks of paint about his forehead and arms, was listening very intently to what we were teaching. He did not say anything to us while we taught the verses and gave a Bible lesson, but when we came to the Commandments he said, "You were just now telling the people, 'Thou shalt not make unto thee any graven image, thou shalt not bow down to them nor serve them.' You are teaching them to give up gods that we adore and worship." The men and women who had been all this while listening called out to us, "Mem Sahib, don't

mind what he says; you speak and sing to us." They turned to him saying: "Go away from here; we don't want you. These ladies have been coming here for some time now and teaching the children, and we don't see that they are teaching anything wrong to them." He tried his best to dissuade them, but the men and some of the old women ordered him down from their platform. Both Miss Clark and I felt so thankful for this encouragement from the potters,—a poor class of people, who willingly and gladly receive the message of salvation.

On our next visit many were ill with fever, but we sang our hymns and soon were surrounded by men, women, and children, and even the sick came out to listen. In one house an old woman sits all the time I teach, and often tells me, "If I could only see properly I would learn." Another dear woman has been my pupil for two years, and loves to hear me read from the Word of God. She believes in our God and His Son Jesus Christ, and never cares to bathe in the river Ganges, or perform her own rites and ceremonies according to her Hindu religion.

## CHINA—SHANGHAI.

### THE SACRED CITY.

*By* MISS M. BERNINGER.

**D**URING the time that our clinics were closed I made a short visit to Nanking, where I learned much from the Friends' Mission, especially in their quiet way of waiting on the Lord for strength and guidance.

The first place I visited was the Confucian temple, the largest one in the Empire. There are no idols here, only a large red tablet with Confucius' name painted in gilt letters; and it is here that all officials must come and prostrate themselves in the early morning before daylight, at certain seasons of the year. A man must either do that or lose his position, so you can see how hard it would be for a mandarin to accept the Christian religion. In the Examination Hall the students come once in three years to be examined, and if successful, they receive the degree which renders them eligible for official positions. The Hall consists of narrow buildings, divided into compartments large enough to seat thirty thousand men.

The applicant receives a number, and an usher leads him to his place, where he is locked in for a day and a half. As he can neither stand up nor lie down, you can imagine the agony he must be in, and as the examinations are in summer, the men are frequently found dead when the door is opened. When you add to this the fact that there are only about a hundred and fifty out of all that number who are successful, you can see what it means to have a degree in China.

We found the ruins of the sacred city also very interesting. The walls and gates, one of which no one but the Emperor could pass through, were in perfect condition, but inside everything had fallen into decay. The tomb of the last Chinese ruler is nothing but an enormous pile of earth, said to have been collected from eighteen provinces. The entrance is through a long avenue lined on either side by immense stone figures of men and animals, and the gateway is of brick, a square structure with a flat roof. There were stairs going to the top, and the view from there is truly beautiful. Before us was the large enclosure of the tomb, with the rows of grotesque figures leading to it, then Nanking, with its twenty-one miles of walls surrounding it, and in the distance the mountains.

One cannot help wondering, on seeing the ruins of this capital, how it will be in Peking one hundred years from now. One thing is certain, the old dynasty never had a ruler as cruel as the Empress Dowager, who is now governing this Empire. She has issued a paper praising the band of "Boxers" who murdered Mr. Brooke, and who are still robbing and maltreating the Christians in Shantung.

The girls' school that was founded some time ago by the higher-class Chinese, which caused so much comment all over the world, has been closed, and the man who started it has had to hide to save his life.

Dr. Emma Garner, who returned to Shanghai early in the year, writes: Our new hospital, so beautifully rebuilt, is a great blessing to us, and it is the greatest comfort not to be so crowded as we have been. I realize more than ever what a wonderful privilege it is to be here, and I am sure I will be able to do more for the Master than in past years.



## HOME NOTES.

### OUR QUIET HOUR.

THE test of interest in a work is said to be in the constant prayer offered for it. We take courage in thinking, therefore, that the last Tuesday of every month, which our friends know has been set apart for a special season of prayer in our Society, is deepening in interest. The limited pages of our little periodical prevent our publishing all the letters of our missionaries, and, again, many of them which are expressions of a heart full of the problems of mission life, might not be suitable for publication. But here, in our quiet meetings in the "Upper Chamber," we can present the earnest requests for prayer which well up from the daily experiences of our representatives in Eastern lands, and grow into their lives in a way impossible to less definite knowledge.

It has been fitly said "Prayer is real communication between the soul of the believer and his Almighty Creator; and is not empty speech, but does accomplish, in one form or another, that which is intended, if it be offered in the right spirit. No fact of Christian experience is more abundantly or positively established than this, and if it be objected that the divine answers to prayer sometimes are imperceptible, and sometimes, if apparent, come in shapes quite different from those expected and that at times they even involve the direct reversal of the petitions offered—all this does not disprove the great truth that God hears and answers prayer and answers it in the best way. It is not merely the assurance of Christian faith, but the testimony of Christian experience, that the answers to our prayers which God gives are those which He sees to be best. Nay, more; they are those which we ultimately, as we look back upon life, see to have been best. They, rather than those for which we did pray, are the ones for which we should have prayed could we have seen ourselves in the whole environment of our condition, as the divine eye saw us."

So we ask our members to keep this consecration hour on their hearts, to come prepared with a helpful suggestion or a selected word of fresh inspiration, and, what is more,

to introduce new friends to our little circle. Many busy workers might gladly gain help by the way, did they but hear the Master's sweet words, "Come ye apart and rest awhile."

### UBIQUITY AND AUDACITY.

DR. FAIRBAIRN, at the last anniversary of the London Missionary Society, said that in the history and action of modern missions two things had profoundly impressed him,—their ubiquity and their audacity. They were everywhere. There was no land on which the sun rises where the foot of the missionary had not trod. He described in eloquent words what men would dare and suffer, impelled by the passion of greed; but greater than this was the enthusiasm for humanity. The missionary had gone before the trader and beyond the trader. Greater than the ubiquity of missions was their audacity.

Then came a vivid picture of what the missionary had to face in India, with its classic literature older than our own; its religion, embedded in custom, embalmed in memory, dear to all hearts; its great social system, wherein the individual counts for nothing, and the caste, and the family the caste protects, is all in all. This the missionary faces in India, without arms in his hands, without an imperial power behind him, in the power of a great faith, and defies it to overcome the faith he has. The fact that he does not in dismay die, in shame retreat, but still lives and works, is the grandest example of audacity in the whole history of our English race.

The way to create interest in missions is to send influential men to India and elsewhere. He then described much of what he saw of missionary institutions and of the difficulties and hardships and self-denial of the missionaries at Bombay and Calcutta and elsewhere. "A few cultivated men and women, straight from home, living in conditions of self-denial that they might save the multitude. Much as the missionary does for the natives, he does more for the Englishmen. He lives there as the embodiment of conscience, as the standard of duty, as a great example of what a man who loveth empire ought to be in the Empire he controls."

A splendid tribute was paid to the noble work of women missionaries in India, and

some striking illustrations given of the confidence reposed in them by the natives and of their heroic self-devotion. He came away, he said, feeling that if our churches, and still more the collective English people, could know what our missions meant to India and what our churches were accomplishing there—greater than arms, greater than civilization, greater than all the commerce England can there exercise and develop—greater, dearer, more potent, would be in the heart of the people Christian missions. “We shall never hold India if we hold it only by force of arms. Say not that the Hindu is jealous of the missionary. The missionary stands to him as the great reconciling force. He tends to reconcile the Hindu to English rule.” Dr. Fairbairn closed by showing that it was only by the higher faith and nobler beliefs of Christianity wrestling with those of India that the Empire could be secured to England.

### THE PROMISES.

A WRITER says in an article I have read “Those most familiar with their Bible say there are over thirty-one thousand promises in God’s Word for His children.” That is a very exaggerated statement. Every one who is “most familiar with the Bible” knows that there are a great many more verses in the Bible which do not contain a promise than there are verses which contain a promise. If I have counted the verses in my Bible rightly there are but thirty-one thousand three hundred and fifty-two. There are 545 chapters in the Bible without a promise, and 644 having promises. There are in the Old Testament 856 promises; of this number 53 are repetitions, leaving only 803 direct promises. Indirect promises in the Old Testament, 217; of this number 15 are repetitions, leaving only 202 indirect promises. In the New Testament there are 368 direct promises; of this number 63 are repetitions, leaving only 305 direct promises. Indirect promises in the New Testament, 177; of this number 10 are repetitions, leaving only 167. The total direct promises in the whole Bible are 1224. Total indirect promises 394, grand total 1618. Repetitions 131, total promises 1487. You may perhaps want to know what I mean by an indirect promise? I mean a command or statement by God,

which involves a promise, although the promise is not plainly stated. You can find an example of such a command in Gen. i., 28. Also in Matt. v., 45.—*Selected.*

### ONE ONLY CHANCE.

By Miss J. L. MUDGE.

I N evangelizing in out-of-the-way places in India we realize that the news of salvation through Christ Jesus never comes except it is carried by missionaries doing just as we are doing. In most of these villages where we have asked if they had ever heard of Jesus the answer has been “Never before.” It is a solemn experience to stand in a village of souls who have been living all their lives as if Calvary had never existed, as if the Son of God had never thought of them, and to realize that through you must come to them their first and perhaps last knowledge of all this mystery. Our hearts fairly break as we think of the plenty and to spare of the Christians at home, and these multitudes perishing here, not having even the crumbs! I never before realized what an account the Church will have to settle with her Lord, in the last day. This is the time when you get a little glimpse of how things will look in the light of eternity and as they look to our God. When I go up to the entrance of these villages and see written above it the words: “He that believeth on the Son hath eternal life and he that obeyeth not the Son shall not see life,” and then remember costly church buildings, with all the equally extravagant appointments, that are presumably for the worship of God, I think how the money thus expended might be used in sending missionaries to these souls. I do not know which to pray for most, the dear children of God at home or the heathen here. Do you think I am using strong language? If you could see things as we see them here, you would feel, I think, the awful incongruity of it all and would be overwhelmed. I wish I had the power to portray things to the home friends as they look to us. This I realize is a reason why we should be faithful in writing for how else can they know, if we who are in the midst of the need do not inform them? God help us to be more true to Him.





PATIENTS IN THE MARGARET WILLIAMSON HOSPITAL, SHANGHAI.

## FOR MISSION BANDS.

### A BRILLIANT WEDDING.

*(By a Guest.)*

THE wedding of the eldest daughter of the Maharajah of Cooch Behae took place in his mansion in Calcutta. The grounds were gayly decorated with Chinese lanterns and countless tiny lamps suspended from swinging festoons of evergreen. Numerous tents were placed on the lawns, the central and largest being that in which the wedding ceremony occurred.

Next in importance was the refreshment tent, where was a huge cake nearly four feet high on a silver pedestal.

The bride belongs to the Brahma Sumaj sect, and her father performed the simple

ceremony. He offered the bridegroom a plate of white hyacinth blossoms, a vial of sandal perfume, a vial of attar of roses, and a bouquet. The bridegroom signified his willingness to proceed with the ceremony by accepting all. His Highness then presented to him a wedding garment of delicate blue silk, with a coat of silver gauze, and led him so attired to the bride's mother, the Maharanee, who, with her court ladies, did him honor.

The bride was then led into the tent and she and her future lord were seated opposite each other on a rich carpet of red velvet embroidered in a raised design of gold flowers. The bride wore a blouse and underskirt of blue silk, with a voluminous "saree"

of magenta silk draped over the underdress and waist and concealing the lower part of her face. Her jewels were magnificent. Rows of superb pearls were wound around her neck and a band of diamonds encircled her forehead. From this fell a shower of emeralds, pearls, and diamonds. On her wrist she wore the marriage emblem, a steel bangle, which corresponds to our wedding ring.

The ceremony was ended by all the household and guests paying their respects.

The bride's father wore the Bengali native dress of white brocaded silk with diamonds and pearls for buttons. Her brother, heir to the throne, was attired in white silk embroidered with silver. All the women wore magenta "sarees" and white silk blouses.

There were more than a thousand wedding presents. His Highness the Maharajah gave a gold-fitted dressing-case, a tiara, necklace, brooch, ring, bracelet, and crescent ornament, all of diamonds. Her Highness the Maharanee gave a set of pearls, diamond bracelet and brooch, diamond marquise bracelet and ring, diamond brooch, and other jewels.

The ordinary Brahmin ceremony begins with placing an earthen vessel filled with water on a heap of rice. Invocations to Varuna, the god of waters, are recited over the vessel, and the water then is poured over the head of the bridegroom. Following this, the bride and bridegroom throw three handfuls of rice over each other, after which they seat themselves in a swing and three female relatives wash the feet of the couple three times in milk. They are then swung slowly to the chanting of a hymn in praise of Krishna, the guardian of shepherdesses. An offering to the gods and the spirits of departed relatives, all of whom are invited and supposed to be present, is made by throwing balls of saffron mixed with rice to the four points of the compass. The bride's father then presents to the bridegroom grains of rice and betel leaves, and the rites are ended by all present eating grains of parched rice.

#### MEDICINE IN SIAM.

THE number of physicians in Siam is very large because it is the custom there to change doctors every day as long as a person is ill. The medicines used by the Siamese doctors include bones, tiger

and bear teeth, sea shells, fish skins, crocodile blood, parts of snakes, birds' eyes, ravens' bones, alligator shells, stones, and chips. A physician in Bangkok is known to have put one hundred and seventy-four different articles in the medicine for one person, the whole to be taken in three doses.

When little children are suffering from the measles cold water is poured over them. Cholera patients are fed on cucumbers and green watermelons. One good thing is that the doctor is not paid if the patient dies. Every doctor has in his house an image of the god of medicine. Every prescription is placed in the hands of this idol for blessing before being given to the patient.

In order to keep away sickness they suspend lanterns over the houses, and they make little boats of banana leaves with wax candles in their centre and float them on the rivers. They wear about their throats, wrists, and ankles bits of string which the native doctors have mumbled over, thinking they will thus be spared from sickness.—*Selected.*

#### BIBLE CLOCK.

- |       |          |  |
|-------|----------|--|
| I.    | o'clock. | Light (Gen. i., 3).  |
| II.   | "        | Marvellous light (1 Peter ii., 9).   |
| III.  | "        | God is light (1 John i., 5).   |
| IV.   | "        | Believe in the light (John xii., 36).                                      |
| V.    | "        | Walk as children of light (Eph. v., 8).                                    |
| VI.   | "        | Light is sown for the righteous (Ps. xcvi., 11).                           |
| VII.  | "        | I am the light of the world (John viii., 12).                              |
| VIII. | "        | The Lord is my light and my salvation (Ps. xxvii., 1).                     |
| IX.   | "        | The Lord shall be unto thee an everlasting light (Is. lx., 19).            |
| X.    | "        | The darkness and the light are both alike to Thee (Ps. cxxxix., 12).       |
| XI.   | "        | Walk while ye have the light, lest darkness come upon you (John xii., 35). |
| XII.  | "        | O send out Thy light and Thy truth: let them lead me (Ps. xliii., 3).      |

—*Selected.*

# RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from March 1 to March 31, 1900.

## NEW HAMPSHIRE.

Concord.—Concord Br., Mrs. E. C. Eastman, Treas., Mrs. Jas. Minot, for famine, India,	\$15 00
Newton.—Mrs. E. R. Sawyer,	5 00
Total,	\$20 00

## MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas. Mrs. Edward Crosby's coll.; Mrs. A. D. Swain, 1.00; Miss Swain, 1.00; Mrs. S. L. Haven, 2.00; for the Century Fund. Total,	\$4 00
Mrs. Walter Baker, Mem'l Band, Miss Elizabeth Sharpe, Treas.,	10 00
Cambridge.—Mrs. B. Vaughan, for Zenana mission,	10 00
Worcester.—Mrs. W. H. Harris, for Century Fund,	5 00
Total,	\$29 00

## CONNECTICUT.

New Haven.—Per Mrs. F. B. Dexter: Mrs. J. D. Wheeler, 20.00; Mrs. D. C. Eaton, 2.00. Total,	\$22 00
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## NEW YORK.

Bridgehampton.—"Miller Mem'l Band," per Miss M. E. Rose, for Voch Yong, Bridgman Home, Brooklyn.—Mrs. W. P. Halsted, coll., from Clinton Ave. Cong. Ch. (see list of donors below), Ithaca.—Presb. Ch. collection, per Miss Jane L. Hardy,	\$19 00 261 50 31 56
New York City.—"Mary E. Hays Mem'l Band," Miss A. K. Hays, Treas., S.-S. of the 1st Ref. Epis. Ch., for support of Baga Baha, in Calcutta Orphanage,	30 00
Miss M. Collins,	20 00
A friend, for famine sufferers,	20 00
Miss E. L. Irmsher, for Miss E. Irvine's work, Shanghai,	3 00
Subscriptions to <i>Missionary Link</i> , Miss H. L. Kingsbury, Treas. (see items below), Richmond Borough, a friend, for famine sufferers,	11 00 5 00
Plattsburg.—Per Mrs. M. K. Platt: Miss Lizzie Hubbard, .50; Miss Vina Gilleland, .50. Total,	1 00
C. E. Society of the Peristome Presb. Ch., per Mrs. M. P. Meyers,	7 68
Poughkeepsie.—"Lyndon Hall Band," per Mrs. S. M. Buck, for teacher, Calcutta,	70 00
Total,	\$479 74

## NEW JERSEY.

Morristown.—A friend, for Miss Gardner's work,	\$10 00
Rutherford.—Mr. Alwyn Ball, Jr., for Sino Kinewaks, Bible Reader, Japan, 60.00; for support of boy, Calcutta, 15.00. Total,	75 00
Scotch Plains.—In Hospital, Jhansi, Mary S. Ackerman Hoyt Mem'l Bed, by her sister, Jeanie C. A. Bucknell,	600 00
Total,	\$685 00

## PENNSYLVANIA.

Germantown.—Willing and Obedient Band (see items below),	\$1,725 00
Young Ladies' Bible Class of 1st Pres. Ch., per Mr. C. M. Lukens, for support of Mrs. Zau, under Miss Irvine, Shanghai,	20 00
Philadelphia.—W. F. Mis. Soc. Ref. Epis. Ch., Miss M. V. Hammer, Treas., Mrs. J. Barton's quarterly payment for Bible Reader, Japan, 15.00; Mrs. A. L. Lowry, 60.00; Miss S. K. Davidson, 30.00; for support of three children in Calcutta Orphanage. Through St. Paul's Ch., Mrs. Jaune, for support of Meta Jaune Scholarship, Calcutta Orphanage, 5.00. Total,	110 00
Philadelphia Br., Mrs. Wm. Waterall, Treas.: Quarterly salary for Misses Leslie and Peters,	150 00
Quarterly salary for Dr. Reifsnnyder,	150 00
Quarterly salary for Miss Todd,	150 00
Mrs. Stotesburg and Mrs. Crozer, for support of Sallie Crozer, Calcutta Orphanage,	30 00

"In Memoriam," of Mrs. Haddock, for Bible Reader in Allahabad for 1899 and 1900,	\$120 00
Mrs. Jos. L. Richards and friends, for support of Bible Reader, Calcutta,	75 00
Pittsburg.—Penn. College for Women, Miss R. J. De Vore, President, for Bible Reader, Allahabad,	30 00
Scranton.—Scranton Br., per Rev. G. L. Alrich, Miss Bailey and Mrs. Philip,	10 00
Total,	\$2,570 00

## ILLINOIS.

Chicago.—Chicago Br., Mrs. O. F. Avery, Treas., S.-S. of Mosely Mission, for M. A. M. Orphanage, Cawnpore,	\$15 00
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## WISCONSIN.

West Salem.—Miss Olive Leonard, for famine sufferers, India,	\$2 00
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## SWITZERLAND.

Geneva.—Mrs. R. R. Proudfit,	\$25 00
Grand total,	\$3,847 74

ELIZABETH B. STONE, *Ass't Treas.*

## SUBSCRIPTIONS TO MISSIONARY LINK FROM MARCH 1 TO MARCH 31, 1900.

Mrs. E. Torrey, 1.00; Boston Br., 1.50; Miss F. H. Der- ing, 1.00; Mrs. J. P. Campbell, .50; Mrs. A. L. Chese- boro, 1.00; Mrs. A. R. Spellman, .50; Mrs. S. H. Peck, 1.00; Mrs. E. Treman, .50; Phila. Br., 1.50; Chicago Br., .50; Miss M. J. Boardman, .60; Prayer Calendars, 1.40. Total,	\$11 00
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HELEN LOUISE KINGSBURY, *Treas.*

## NEW LIFE MEMBERS.

New York City.—Dr. Ezra P. Hoyt, Mrs. Maria A. Hoyt.  
Scotch Plains, N. J.—Mrs. Jeanie C. A. Bucknell.

## CLINTON AVENUE CONGREGATIONAL CHURCH, BROOKLYN, N. Y.

Collected by Mrs. W. P. Halsted:	
Mrs. W. H. Harris, 20.00; Mrs. J. K. Brick, 10.00; Mrs. S. T. Dauchy, in loving memory, 10.00; Mrs. J. N. Bonesteel, 10.00; Mrs. J. L. Truslow, 10.00; Mr. George H. Nichols, 10.00; Mr. Solomon W. Johnson, 10.00; Mrs. W. P. Halsted, 10.00; Mrs. T. B. MacLeod, 6.00; Mrs. Stephen Wilcox, 5.00; Mrs. S. J. Broadwell, 5.00; Mrs. J. R. Rogers, 5.00; Miss L. S. Elwell, 5.00; Mrs. S. B. Sturges, 5.00; Mrs. Wm. Moses, 5.00; Mrs. J. Davenport, 5.00; Mrs. A. Robb, 5.00; Miss Tanney, 5.00; Mrs. J. T. Pratt, 5.00; Mrs. John Cartledge, 5.00; Mrs. J. G. Brown, 5.00; Mrs. W. H. Nichols, 5.00; Mrs. R. L. Backhouse, 5.00; Mr. D. B. Dearborn, 5.00; Mrs. C. N. Hoagland, 5.00; Mrs. W. J. Gelston, 3.00; Mrs. Calvin Patterson, 5.00; Miss F. D. Fish, in loving memory, 5.00; Mr. A. G. Jennings, 5.00; Mrs. H. M. Adams, 3.00; Mrs. Clarence Kenyon, 3.00; Mrs. G. C. Halsted, 3.00; Mrs. Wm. Marshall, 3.00; Mrs. T. Firth, 3.00; Mrs. Jos. Howard, 2.00; Mrs. Wm. Howard, 2.00; Mrs. E. H. Converse, 2.00; Mrs. W. E. Thorp, 2.00; Miss F. B. Chatfield, 2.00; Mrs. Henry Elliott, 2.00; Miss J. W. Stone, 2.00; Mrs. E. N. Mitchell, 2.00; Miss Paine, 2.00; Mrs. E. C. Treadwell, 2.00; Mrs. Alex. Campbell, 2.00; Mrs. E. F. Cragin, 2.00; Mrs. D. P. Morse, 2.00; Mrs. J. E. Jacobs, 2.00; Mrs. C. C. Miller, 1.00; Mrs. W. H. Hill, 1.00; Mrs. P. P. Sherwood, 1.00; Mrs. S. B. Shaw, 1.00; Mrs. F. T. Lockwood, 1.00; Miss E. Thayer, 1.00; Mrs. J. J. Diefendorf, 1.00; Mrs. J. C. Church, 1.00; Mrs. C. L. Jourgensen, 1.00; Mrs. W. W. Marshall, 1.00; Mrs. J. H. Munson, 1.00; Mrs. Wm. Kincaid, 1.00; Mrs. W. C. Taylor, 1.00; Mrs. S. K. Camp, 1.00; Mrs. E. B. Watson, 1.00; Miss J. M. Culbertson, 1.00; Miss I. A. Johnson, 1.00; Mrs. V. W. Sniffen, 1.00; Mrs. H. C. Heissenbuttle, 1.00; Mrs. A. S. Bacon, 1.00; Mrs. F. H. Woods, 1.00; Mrs. A. C. Farnham, 1.00; Mrs. Frank Taft, 1.00; Mrs. H. C. Allen, 1.00; Mrs. R. Field, .50. Total,	\$261 50



## WILLING AND OBEDIENT BAND.

REV. D. M. STEARNS, Germantown, Philadelphia, Pa.

For Calcutta:		
Four Germantown Friends, for Manoka,	\$4 00	
Germantown Bible Class, for Miss Lucy Perry,	37 00	
Mrs. S. Dickson, for Amrita,	15 00	
Total,		\$56 00
For Cawnpore:		
Th. A. Franklin, Bible Reader,	\$10 00	
Consecrated Volunteers, for Mary Isaacs,	10 00	
Brooklyn Bible Class, 60.00; N. Y. Bible Class,		
70.00; for Miss Beach. Total,	130 00	
Mrs. I. D. A. Davis, for Rachael Levi,	15 00	
Total,		\$165 00
For Rae Bareilly:		
Mrs. F. B. Moore, Dharmme,	\$15 00	
Morristown Bible Class, 33.00; Trenton Bible		
Class, 19.00; Baltimore Bible Class, 61.00; for		
Miss L. Pickard. Total,	113 00	
Mrs. S. Dickson's Class, for Mary Das,	15 00	
Personal Workers Class (Lancaster), for Mary		
Sahoe,	31 00	
Total,		\$174 00
For Allahabad:		
Little Ones, Washington, D. C., for Rosie.	\$15 00	
A Newark friend, for Miss E. May,	600 00	
Total,		\$615 00
For China:		
Mrs. A. G. Patton, for Sien Tsung,	\$14 00	
Ch. of At. Dorcas Society, for Loh Me,	10 00	
A Young Man's Tithes, for Mrs. Tsung,	20 00	
Mrs. H. M. Wharton, for Bridgman Home,	5 00	
Ch. of At. Helpers Together, for Esther,	5 00	
Total,		\$54 00
For Japan:		
Mrs. A. G. Patton, for Miyamats Tane,	\$15 00	
Mrs. B. D. Brown, for Kiruja Haruna,	20 00	
A Young Man and His Class, for Nakai Raku,	20 00	
Scranton Willing Three, for Yamada Kasru,	10 00	
Rev. W. J. Mosier, for Yoshida Machi,	15 00	
M. W. Baldwin, for Mr. I— Iwamoto,	60 00	
For His Pleasure, for Kobayagawa Katsu,	20 00	
Two Young Men, for Taka Zawa Maki,	5 00	
A. B. C. F. H., for Yamamoto Some,	10 00	
Stroudsburg Willing Two, for Iwamoto,	8 00	
Dr. and Mrs. W. H. Dean, for Kasuga Tsume,	20 00	
Mrs. MacMurray and Bisel, for Saiki Tachiyo,	10 00	
Mr. and Mrs. J. L. Somerson, for Uchida Nao,	5 00	
F. E. Nettleton, for Suzuki Masu, 40.00; for Og-		
ura Rigo, 40.00. Total,	80 00	
John Scott, for Shibate Nobu, 20.00; for Fuka-		
kazawa Tomi, 20.00. Total,	40 00	
Unto Him (Germantown), for Taka Shima,	20 00	
E. S. Richards, for Kojima Matura,	60 00	
C. E. Society, Lafin, Pa., for Kida Tayo,	20 00	
T. Edward Ross, for Inomatu Hana,	15 00	
Mrs. S. Dickson, for Sakuma Fusa,	30 00	
Looking for Him, for O'Nishi Masa,	18 00	
Miss Edna Coles, for Kase Michi,	5 00	
Plainfield Friends, for Yanaka Tsugi,	5 00	
Edward E. Bratton, for Misao Tanaka,	20 00	
Mrs. E. Shelley and daughter, for Harazaua		
Mina,	10 00	
Children's Miss. Soc., Morristown, for Tanaka		
Fusa,	60 00	
To Please the Father, for Ozaki Kiye,	60 00	
Total,		\$661 00
Grand total,		\$1,725 00

RECEIPTS OF THE PHILADELPHIA BRANCH  
FOR MARCH.

Through Mrs. Lex; Miss Bloodgood, 1.00; Miss	
M. M. Kirkpatrick and Link, 20.60. Total,	\$21 60
Through Mrs. Stotesbury, for Sallie Crozer: From	
Mrs. G. Lewis Crozer, 20.00; from Mrs. Stotes-	
bury, 10.00. Total,	30 00
Through Mrs. Jas. L. Richards: Mrs. Arthur Mal-	
com, 5.00; Mrs. F. de H. Janvier, 10.00;	
Mrs. Albert Margerum, 3.00; In Memoriam,	
E. A. Richards, 10.00; Mrs. C. H. McCarter,	
5.00; Rev. W. H. R. Corlies, 3.00; Mr. S. S.	
Richards, 2.00; In Memoriam, Mrs. Sam'l	
Simes, 25.00; Mrs. Jos. L. Richards, 15.00.	
Total,	78 00

Links, Mrs. Warrington and Mrs. Waterall, \$1 00  
 Through Mrs. G. E. Shoemaker: Mrs. Theo. H.  
 Morris, 10.00; Miss Anna Morris, 5.00; Mrs.  
 Mifflin Wistar, 5.00; Miss Pearsall, 10.00; Miss  
 H. W. Pearsall, 10.00; Miss Mary Pearsall,  
 5.00; Miss Mary Coates, 5.00; Mr. T. W.  
 Sparks, 10.00; Mrs. Evan Randolph, 5.00;  
 Mary R. Haines, 2.00; Mrs. Jas. N. Mohr,  
 1.50; Miss Benners, 1.00; Miss Young, .50.  
 Total,

70 00

From Miss Waters, including Link,  
 Through Miss M. Holloway, Treas. of Germantown  
 Aux. From 1st Presb. Church, Germantown:  
 Mrs. H. Meckling, 1.00; Mrs. T. C. Henry,  
 5.00; Mrs. Romaine, 5.00; Mrs. C. R. Erd-  
 man, 3.00; Mrs. Dennison, 2.00; Mrs. North,  
 2.00; Miss H. M. Johnson, 2.00; Miss M. T.  
 Richards, 1.00; Miss J. A. Wilson, 1.00; Miss  
 Sheppard, 1.00; Miss Campbell, 1.00; Miss T.  
 C. Royal, 1.00; Mrs. J. O. Pease, 1.00; Mrs.  
 C. M. Lukens, 1.00; Miss Walker, 1.00; Miss  
 S. Mansfield, 1.00; Miss M. Mansfield, 1.00;  
 Mrs. H. Peirce, 2.00. Total,

32 00

Interest on Elizabeth Schaffer Fund,

45 00

Interest on Earley Fund,

27 50

Interest on Martha T. Carroll Fund,

11 00

Interest on Pechin Fund,

5 50

Total, \$323 10

The Philadelphia Branch has recently received, through Messrs.  
 Daniel H. and J. H. Carstairs, Executors, the legacy of \$5000 due  
 under the will of Catharine L. Haddock, deceased.

MARY L. WATERALL, Treas.

## TAKE NOTICE.

**O**CCASIONALLY complaints come to  
 us that contributions are not cor-  
 rectly printed. Directions are always  
 followed, as given in letters enclosing checks.  
 Our friends would aid us greatly by naming  
 the object, the contributors (either individu-  
 als or Mission Bands), and the exact locality.  
 Often the Treasurer resides in a different  
 place from an Auxiliary, and, accepting her  
 address, mistakes may unintentionally be  
 made.

In this connection we would ask our  
 subscribers to THE MISSIONARY LINK to  
 notify us of all failures in receiving the maga-  
 zine, that the mistake may be promptly  
 rectified.

We often receive no direct information of  
 the death of our subscribers, and would re-  
 quest that surviving relatives will kindly  
 notify us of this loss.

Life members are entitled to THE MISSION-  
 ARY LINK, and will receive it by sending an  
 annual request for the same. Changes of  
 address should be promptly sent to "THE  
 MISSIONARY LINK," 67 Bible House, New  
 York.

## CONCERNING MISSION BOXES.

**F**RIENDS who intend sending Christmas Boxes to our stations, will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible during May or June.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

## FOR INDIA.

Dolls—black-haired, with *china* heads, hands, and feet sizes varying from 6 to 12 and 14 inches long. Wax composition, jointed, or kid-covered dolls are not desired. Kurtas—for Hindoos; made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders, if intended for Allahabad or Cawnpore.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*basted*, is needed to teach sewing to the younger scholars.

For prizes—Whatever pleases girls in America will be useful: boxes of note-paper, work-bags, or boxes of lead pencils with rubbers, small looking-glasses, or any pretty article.

For general use—Sheets one yard and a half wide, pillow-cases, towels, napkins, and handkerchiefs; soap, combs, wash-rags, scrap-books, and picture cards; long-sleeved aprons, such as children at home wear, made of calico or gingham.

In CHINA, knitted or woollen articles are very acceptable. The knitted wristlets must be about four inches long and large enough for children varying in age from seven to thirteen.

Old linen is very much needed for hospital use.

## ADDRESSES OF MISSIONARIES.

## Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dhurrumtollah Street.

ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

## China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital; other missionaries, Bridgman Memorial School, West Gate.

## Japan:

YOKOHAMA: 212 Bluff.

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